

CHRISTMAS NUMBER—DECEMBER 1926

VOLUME 62

NUMBER 5

The
Pacific Churchman



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The Pacific Churchman

Published the first week of each month at 330 Sansome street, San Francisco, by the Diocese of California and in the interests of the Church in the Province of the Pacific. Subscription price is \$1.50 a year in advance; single copies, 15c. Entered as second-class matter at the post office at San Francisco, California.

Editor—REV. BRITTON D. WEIGLE, 1215 Sacramento street, San Francisco. Telephone: Franklin 2036.

Business Manager—FREDERICK H. AVERY, 330 Sansome street, San Francisco.

Board of Trustees—Very Rev. J. Wilmer Gresham, D. D.; Victor J. Robertson, President; Allen I. Kittle, Theo. F. Dredge, F. R. Neville.

To Editors of General and Diocesan Church Papers: Kindly see that the address on your mailing list of The Pacific Churchman is 1215 Sacramento street, San Francisco.

To Publishers: Kindly send books for review to the office of the editor, 1215 Sacramento street, San Francisco.

All matter intended for the editor should be in by the first day of the month of issue and the same should be addressed: "The Pacific Churchman, 1215 Sacramento street, San Francisco." Business communications should be addressed: "The Pacific Churchman, 330 Sansome street, San Francisco." All subscriptions continued unless ordered discontinued. New subscriptions acknowledged by sending paper. When change of address is desired, both old and new address must be given, including town and State.

Christmas—the Children's Day

We have Boys' Weeks and Girls' Weeks and Better Babies Weeks. We have Mothers' Day and Fathers' Day. We have Fathers and Sons' Days and Mothers and Daughters' Days. We have no doubt many other days and weeks in which the child, the needs of the child, the place of the child in our social life are set before us in the systematic and highly-organized way which modern America associates with progress. We have these children's days but probably very rarely as they go by do we stop to think that we have them at all just because of that one supreme children's day, the Natal Day of the Lord Jesus.

Christmas is the children's day because it is the birth of Jesus that ensures to childhood the place which it now holds in the thought of all the civilized world. Bethlehem exalted childhood. It made the little child a central fact in the problems of human life. It proclaimed to the world that these little ones were as truly children of God as their parents and that child life was a sacred thing. It gave to the world in the course of time a great new purpose, the safeguarding and nurturing of childhood. Mothers had always been tender. Fathers had always loved. Education of a sort had always been provided. We can not ignore what men had done before Christ. But it was the value of the individual child's life which was so immeasurably enhanced through Christ.

And in turn, because of the exaltation of the child, there grew into the ideal toward which men work certain very definite things which belong especially to the child. It is familiar enough to tell of these things and to use as a text the words, "A little child shall lead them." The text is old and trite if you like. But it is a good one and worth commending again and yet again to Christian people. For out of the hurry and gaiety of the Christmas season it does compel us to pause and ask ourselves whether in truth we are letting the little child lead us. We are ready to exalt the child and also the children. But are we ready to follow them?

Here are three tests. There is the test of gentleness. The exaltation of the things which belong to childhood means the introduction of a new ideal of the place of gentleness in the world. Gentleness, thinking of it as it must be displayed in the care of the child, means, of course, kindness and consideration, quick perception of the frail and weak, quick stretching of the hand to help. Gentleness means good manners, fine courtesy. It means quiet voices, unobtrusive service, thoughtful and eager subordination of self. These things are very far from the vulgarity and the noise and the assertiveness, the bad manners and undisciplined inconsiderateness which are so common. But they are part of the leadership of the Child. The test of gentleness is not amiss in these days.

Next is the test of teachableness. Think of that as a second

Greetings From Grace Cathedral

A Christmas Carol

J. Wilmer Gresham
Chimes

J. Sidney Lewis

O the skies were bright on that
And the stars looked down on the
wondrous night When the Christ-child came to earth;
quiet town That stood on a distant hill,
And the fields were white with silvery light In the
land of His lowly birth, Where a mother smiled on her sleeping child In a
place that was dark and still, In the land of His lowly birth.

Then the shepherds told of their dreams of old
In the mist of vanished years.
Till a shaft of gold touched the trembling fold
On that night of their hopes and fears.

They saw in the light of that starlit night
The gleam of a shining throng:
They told of the sight of an angel's flight
And the words of an angel's song.

O the years have fled since the shepherds spread
Their news of the Prince of Peace,
But the words they said at the manger-bed
Will last when the years shall cease.

element in the leadership of the Child. The normal child reaches out his hand to be led. He is full of eager wonder about the world. He is frankly ignorant and longing to be taught. What a difference it would make if Christian people were in great numbers accepting the leadership of the Child in this way. Theologians are dogmatically sure they are right. Each denomination is sure of its own position. Each type of churchman knows he can not have made a mistake. In other matters, how cocksure we are! America against the world! My political and economic views against every other! My view of Church policy or business policy or political policy! But there is no growth toward Christ until we know our limitations, "our ignorances" and our failures. The test of teachableness is worth applying.

For the third test of the leadership of the Child, let us put down democracy. That is rather a formidable word. It is used here not of political or economic theories but of that aspect of our Lord's life which the children are the only ones among us who seem to be able to follow naturally and easily. I mean the attitude towards others which thinks of them as human beings without much regard for any of the trappings. Our boys and girls (if left to themselves) put us to shame in their relations with others. Color and race, wealth and poverty, social standing, these things do not exist for the normal child. They do not exist for the Lord Jesus. He was concerned with the person in himself, not with the things which the person had put on. Until we can get that attitude the Gospel has little chance to destroy the barriers which keep men apart and which are not only barriers but forces creative of strife of every kind, industrial, class or international. The test of the democracy of the Child's leadership is a searching test.

Gentleness, teachableness, democracy of spirit—there are three tests for our own lives! Do we really mean it, they seem to say, when we rejoice in the birth of the child Jesus, when we profess our readiness to follow where the little Child leads.—E. L. P.

The Bishop's Appointments

DECEMBER

A. M.	P. M.
5. Calvary, Santa Cruz	St. John's, Capitola
12. St. Clement's, Berkeley	St. Mary's, San Francisco
19. Christ Church, Sausalito	Incarnation, San Francisco
25. Cathedral (Christmas)	
26. Good Shepherd, Berkeley	Japanese Mission, S. F.

JANUARY

2. St. Andrew's, Oakland	St. Stephen's, S. F.
9. St. John's, San Francisco	Mills College
23. Martinez	Walnut Creek
30. Point Richmond	St. Francis, S. F.

Cornerstone Laying at Los Altos

The ceremonies of the laying of the cornerstone of the new parish house of Christ Church, Los Altos, took place Sunday, October 31.

Under the active leadership of the Rev. E. H. Molony the work at Los Altos progressed so rapidly that a new parish house was needed. The Rev. David Evans preached the sermon at the services preceding the cornerstone ceremony, taking for his text St. Matthew 4:10, "Thou shalt worship the Lord thy God and Him only shalt thou serve." In his sermon he emphasized the thought that worship and service are complements of one another. The worship of God in the sanctuary can not fail to express itself through those avenues of practical philanthropy and social service that radiate in all directions from the parish house. Mr. Evans made an earnest appeal for our churches to represent real religion instead of mere ecclesiastical forms.

"God, we are sure, designed the Church of Christ to do this one thing, to announce to all the world the gospel of a common brotherhood, not to wrangle over 'mint, anise and cummin' and hold aloof from other Christians who can not say our Episcopal Shibboleth and unless we obey God's mandate our light will be quenched in darkness and we shall cease to be. And finally God has called each one of us to a life of service, for it is we who are the church, and wherever a compact few, two or three, gather together in the Master's name zealous, ardent, ready to do His will, there in the midst stands Christ and the gates of hell shall not prevail against them."

Oakland Convocation Meeting

The Convocation of Oakland held its fall meeting on Wednesday, November 17, at Trinity Church, Hayward. Meeting in a rural community, the special topic for consideration was what the Church is doing in the rural and suburban communities of the Convocation—that is, in Alameda and Contra Costa counties. The meeting was most interesting and the attendance splendid—much larger than had been expected, but fortunately Dean Gee had been more optimistic than others, so that all enjoyed an excellent luncheon which the kind ladies of Trinity Church served.

The Convocation opened with the celebration of the Holy Communion, Dean Gee being the celebrant, assisted by the Rev. W. H. G. Battershill, vicar of Hayward, and the Rev. L. H. Miller, rector of St. Clement's Church, Berkeley, who preached the sermon, in the course of which he pointed out the opportunities confronting the Church and how those interested in the rural task of the Church may help to develop a program that will enable the Church to take advantage of these opportunities.

After the service, Convocation organized for business, Mr. E. W. Burr, the secretary, calling the roll, after which adjournment was taken until after luncheon. At the afternoon meeting, Mr. Lee, the treasurer of the Diocese, explained about the Nation-wide Campaign quotas and also the quotas for the Episcopal and Convention Fund, showing how they are assigned with perfect equity, and how the work of the Diocese is dependent upon their being paid. Turning to the topic of the day, Rev. W. J. Attwood told of the fine work being done at Centerville, where he is the vicar of St. James Mission. Rev. W. H. G. Battershill then

spoke of the work at Hayward, at St. Philip's, Fruitvale, and at All Saints, Elmhurst, and of the prospects for future development. Dean Gee told of the formation of the new mission at Brentwood and a resolution was passed congratulating the Church people of Brentwood on their splendid interest and enthusiasm.

The Bishops' Crusade was the next topic for consideration, Rev. R. M. Trelease, rector of All Souls, Berkeley, giving a most lucid and stirring account of the opportunities it presented. Mrs. Clifton Kroll of St. Paul's Parish, Oakland, spoke of the Woman's Auxiliary and the Crusade and Mr. Nielson of Grace Cathedral pointed out what the layman might do in the Crusade. Archdeacon Porter was then introduced and in his usual delightful and enthusiastic manner conducted those present, in imagination, around various parts of the Convocation, pointing out the splendid work that is being done and the many opportunities for the development of the work of the Church in this Convocation.

The unfinished business, which consisted of the re-election of Dean Gee to the position which he has so efficiently and so often occupied, was soon finished and the Convocation adjourned to meet in May at St. Peter's Church, Oakland.

Churchmen's Round Table Luncheon

At the Episcopal Churchmen's Round Table luncheon at the San Francisco Commercial Club, Wednesday, November 17, Archdeacon Noel Porter was the guest of honor and spoke of the Bishops' Crusade, a coming effort of the Church to develop its work among religionists on a larger scale. A nominating committee was appointed to report selections for officers of the Round Table at the December meeting.

Those present were: J. K. Brassill, T. J. Ivans, George McCarthy, E. Armstrong, Dr. Noel Porter, P. C. Woodhouse, F. A. Anderson, C. A. Vogelsang, C. K. Sutcliffe, Theo F. Dredge, J. A. Neilson, D. D. Stone, V. J. Robertson, C. W. Eichbaum, H. B. Clifton, C. E. Holmes, W. H. Taylor, C. M. Gunn, H. C. Ramsey, G. F. Roberts, H. P. Noland, F. T. Foster and M. E. Hopkins.

Talks on "The Miracle"

Friday morning, December 17, at 11:00 o'clock, in Grace Chapel, Miss Edith Stevens Giles will give a talk on "The Miracle," from the literary and historical background. The topics will be gothic architecture of the twelfth century, including stained glass; the cult of the Virgin in the twelfth century, the history and development of the miracle play and the story of "The Miracle." There will be a silver offering, the proceeds reverting to the Cathedral.

Miss Giles will give the same talk at her own studio, the Study Place, 2211 California street, Tuesday and Thursday at 10:45 a. m. and 8:00 p. m. and Monday, Wednesday and Friday at 2:15 p. m. The lectures will be illustrated with beautiful photographs.

Y. W. C. A. Room Registry Department

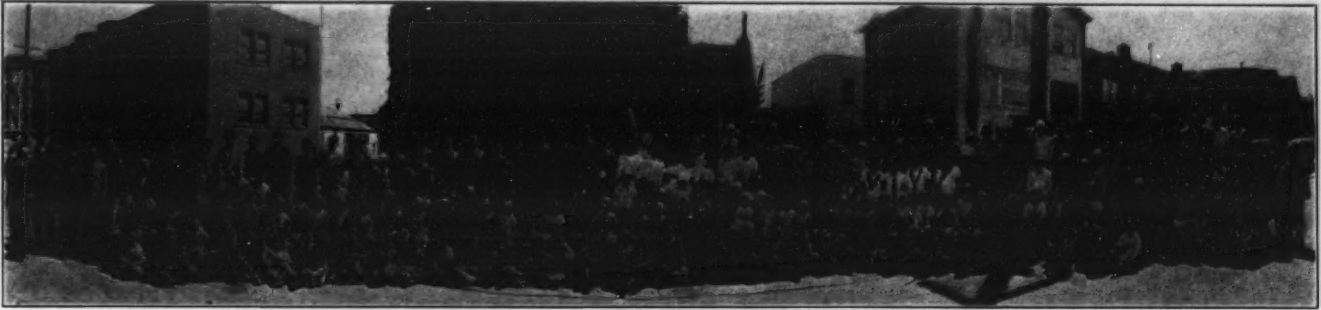
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Yosemite National Park Church

For the benefit of winter visitors to the Yosemite notice is given that services are held during the winter on the second and fourth Sundays of each month at 11:00 o'clock in the Pillsbury Auditorium. Sunday School is held every Sunday at 10:00. The work is maintained under the direction of a general committee on which the larger Protestant churches, the Roman Catholics and ourselves are all represented.

THE ARCHDEACON'S DIARY



ST. PETER'S CHURCH SCHOOL, SAN FRANCISCO

The Archdeacon's Appointments

DECEMBER

A. M.

- 5. St. Paul's, Walnut Creek
- 12. St. Luke's, Los Gatos
- 19. Grace Cathedral
- 24. Christmas Eve midnight service, All Saints, S. F.
- 26. Grace, South S. F.

P. M.

- St. Alban's, Brentwood
- St. John's, Saratoga
- St. Andrew's, Lomita Park
- St. Francis, San Francisco

JANUARY

- 2. Good Samaritan, S. F.
- 9. San Luis Obispo
- 16. St. Stephen's, Gilroy
- 23. Christ Church, Los Altos

Arroyo Grande

St. Thomas, Sunnyvale

Work among young people is manifesting considerable growth all over the Diocese and there is no finer work being done than at St. Peter's, San Francisco, where within six years the rector, the Rev. Harvey Hanson, has built up the parish both spiritually and materially.

St. Cyprian's Mission, our mission for colored people in San Francisco, is making real progress under the leadership of the Rev. C. A. Forbes, S. S. J. E. The congregation is increasing and funds are being accumulated for a suitable location.

The Rev. Lumsden Mitchell has begun work at Mills College, giving a monthly service in Wetmore Lodge on Seminary avenue. One hundred and fifty-two students are adherents of the Church.

The membership of the Church School of Holy Innocents Mission, Corte Madera, has more than doubled during the past twelve months.

The Rev. S. J. Lee has been twenty-seven years rector of St. James Church, San Francisco. The present beautiful

structure is one of the results of his faithful and consecrated labors. He is greatly beloved by his parishioners.

On the evening of Sunday, November 14, the Archdeacon, acting for the Bishop of the Diocese, instituted the Rev. Walter P. Doty as minister in charge of Holy Innocents, San Francisco. A large congregation was present. Preceding the service the Archdeacon had supper with the vestry of the parish and conferred regarding plans for future work.

The Church School of St. Francis Mission, St. Francis Wood district, San Francisco, has already outgrown its quarters at the residence of Mrs. S. J. Vogel and has removed to the Portal Theatre, where the management has kindly given us the use of the building for Sunday mornings.

Sailors Day was observed at our Seamen's Church Institute in San Francisco on Sunday, November 14, under the leadership of the Rev. F. K. Howard, chaplain, and Mr. M. E. Hopkins, superintendent. The auditorium was crowded with men of our merchant marine. Trinity choir furnished the music and the Archdeacon made the address. Chaplain Howard is doing a notable piece of work.

St. James Mission, Centerville, has suffered a loss in the passing into life eternal of its faithful treasurer, Mr. Joseph Mowry. R. I. P.

The new parish house of Christ Church Mission, Los Altos, was formally opened by the Bishop on Sunday, November 28. This much-needed addition makes this property one of the most attractive plants in the Diocese. The Rev. E. H. Molony, the vicar, is to be congratulated on his fine achievement.

At our True Sunshine Mission (Chinese), Oakland, the choir appeared vested for the first time on the occasion of the Archdeacon's visit. Our Chinese priest, the Rev. Daniel Wu, continues to do efficient work both here and in San Francisco. At the latter place his eleven-year-old son, Thomas, acts as crucifer and also as organist. Nine were presented to the Bishop for confirmation, the majority of whom were young men. Five men and one boy were also baptized.

More than 125 men of Christ Church, Alameda, met at dinner recently in their parish house, under the leadership of the rector, the Rev. H. H. Shires. The Archdeacon was one of the speakers and was particularly impressed by the number of young men present and the loyalty and respect shown to the rector of the parish.

As Christmas approaches let us read again the dear old story and rest happy and peaceful in the simple old faith. Nothing has happened to disturb it. What the Church has been saying for two thousand years she will keep on saying till there are years no longer: "I believe in Jesus Christ,



SOME OF CHILDREN, ST. FRANCIS CHURCH, SAN FRANCISCO

His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary."

Come back then today to Bethlehem
Though thou hast wandered far,
No rest shall fill thy yearning breast
Until thou see the Star.
Oh, heart, return to Bethlehem
Where God and the angels are.

The following suggestions were sent out by the Arch-deacon to all the clergy of the Diocese for the Bishops' Crusade:

1. The Bishops' Crusade is a movement which seeks the rededication of Christians and the bringing of souls to Christ. The importance of thorough preparation can not be over-estimated.
2. Enter upon the preparation in the spirit of enthusiasm and joy. It will mean so much spiritually to your own parish and to the Diocese.
3. Call a special meeting of your vestry. Tell them what the Bishops' Crusade means and enlist their co-operation.
4. Appoint in your parish a committee on evangelism, composed of men and women.
5. See that the special prayer cards issued by the National Commission are distributed among your people and urge the daily use of same.
6. On the first Sunday in Advent (November 28) arrange, if possible, for a corporate communion for the men of your parish. Read the Bishop's pastoral letter to your congregation. Explain the object of the crusade to the children of your Church School.
7. During Advent give a series of sermons on the fundamentals of the faith.
8. On St. Andrew's Day (Tuesday, November 30) begin if possible with an early celebration and then plan to attend the retreat for the clergy. Urge the attendance of your men and women at the devotional meetings and quiet days scheduled in different parts of the Diocese. Arrange for an evening service for any of your people who can not attend such devotional gatherings.
9. Prepare a list of the indifferent and lapsed in your parish. These are to be visited in January after the holiday season.
10. After reading these suggestions, please don't put them aside and forget all about them. We count on you to do your part in helping to make the Bishops' Crusade a great spiritual power.
11. The foregoing is offered at best only as a suggestion of the preparation needed. Each rector and leader will improve, revise and adapt these suggestions to fit the needs of his own parish.
"O, let us each our hearts prepare
For Christ to come and enter there."
12. If the Diocesan Committee can help you in any way, please let me know.

P. S.—Bishop Oldham, Coadjutor of Albany, is coming as the chief crusader during convention week. Then in Epiphanytide and Lent there will be an intensive follow-up in all parishes and missions of the Diocese. Plans regarding this will be published later.

Bishops' Crusade suggestions for Church Schools, Diocese of California:

1. On the first Sunday in Advent have the session of the Church School in church and explain the movement. Refer to the crusaders of old. In this present crusade, a great adventure of faith, everyone in the Church, young and old, is expected to be a crusader for Christ and His Church.
2. Urge the children to pray daily for the success of the Bishops' Crusade.
3. Impress upon them that their obligation as Christians is not only to know Christ but to make Him known among the boys and girls of this community.
4. Plan for the children to telephone or visit class absentees and to endeavor to reach lapsed scholars. There is

no impression without expression, so give them something definite to do.

5. Arrange for a children's Eucharist.
6. One afternoon each week, during Advent, a simple children's service might be arranged and small groups might be taken on a pilgrimage around the church and the significance of the altar, font, lecturn and Church symbols and so forth explained.
7. Ask the children to write a short essay on the meaning of the crusade.
8. The children's corner is a corner set apart in church for the children; their own place, where they may come at any time for devotion. They come there to say their prayers, read the books, look at the pictures and perhaps bring their own works of art or flowers as offerings. The idea came from Chester Cathedral and has spread to many parts of our country. A place near the font is especially appropriate.
9. During Epiphanytide and Lent arrange for a campaign or contest for new scholars.
10. Plan for your children to attend the annual rally of children of your convocation, soon after Easter.
11. These are but suggestions. The essential thing is to get the children to take a part in this great movement for spiritual re-awakening.

The Bishops' Crusade

By REV. W. J. LOARING CLARK, D. D., General Missioner

I. Primary Purpose.

The Bishops' Crusade is not to add another organization but to inaugurate a movement that will spiritualize existing organizations. Possibly our Church today is the best organized in Christendom. Our supreme need is not more machinery but more power.

We realize in connection with this crusade first of all the need for such a movement; secondly, the purpose or objective of this crusade; thirdly, the method.

The supreme need of the age is a spiritual revival within the Church. So many of our members are content in "having" and "resting." They must be aroused to a discontent; to the necessity for "giving" and "doing."

A modern world is demanding a Christian answer to the problems of life. Life's problems are fundamentally moral problems. Get the morals of a people right and nine-tenths of the difficulties cease. The Christian religion is primarily concerned with morals, recognizing that right thinking regarding God, the soul and a future state must precede right conduct. Right thinking leads to right relationship toward God and man; a recognition of relationship to God leads to fellowship with Him. The Church is in the world to promote right relationship with God expressed in active fellowship with all men.

In a Church we are in danger of forgetting that fellowship with God must express itself in service for men.

We are often considered select, selfish and insular and indifferent to the struggles of the man in the street. This charge is not true but it must be regretfully admitted that we are often apathetic and so wrapped up in our affairs that we fail to express ourselves sympathetically in active service for others.

The Bishops' Crusade is a call to change of mind and change of direction regarding our obligation to those who have not accepted our Lord as their Saviour and Friend. Our duty and obligation are clear—we are to follow the example of our Saviour, Christ, and seek to save that which is lost.

II. The purpose of the Bishops' Crusade is an awakening of the Church to spiritual enterprise.

During the past few years we have efficiently organized and financed the Church; now we have a crusade to spiritualize the Church. Machinery is only valuable when you have the power with which to run it; without power, machinery is only so much scrap iron. A Church organized must be a Church spiritualized if we are to render an effi-

cient service to a needy world. The spiritual dynamic of power is the essential need of the Church of today.

The crusade is not so much directed to the non-Christian as to the un-Christian of our own membership—to make our own members better Christians that they, by personal stress, may make more Christians is the purpose of this crusade. A converted Church is necessary to save a lost world; a converted Church to convert an indifferent, selfish world; an Ecclesia to establish a Basileia; a society of twice-born men to bring in the Kingdom of God.

III. The Method.

Under the leadership of our bishops there is to be (a) through preaching, a re-presentation of the fundamentals of the Christian faith—God, the Lord Christ, the work of the Holy Spirit, sin, repentance, conversion, faith, responsibility, stewardship, vision, service, the Church, the sacramental life; (b) through conferences with clergy and laity, a return to personal evangelism—preaching the Word, personal witness, personal work for the spread of Christ's Kingdom throughout the world.

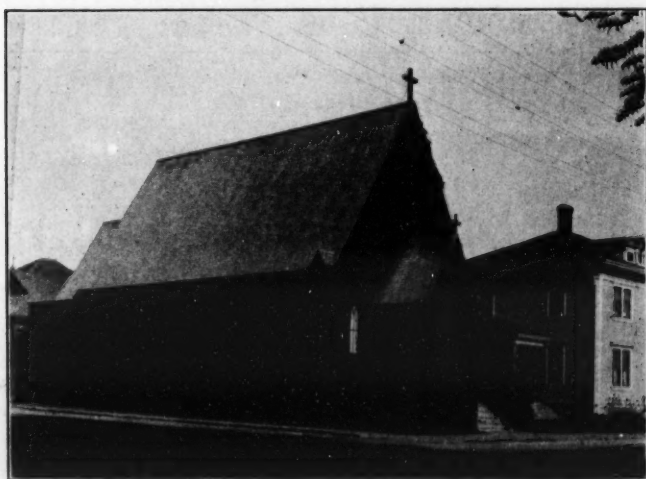
During next January and February teams consisting of one bishop, one clergyman and one layman (or woman) will visit a diocese and preach and confer in that diocese for two weeks, seeking to establish our membership more firmly in the Faith, seeking to convert and strengthen both clergy and lay people to a higher life of consecration and service, deepening the sense of personal obligation and responsibility for the conversion of mankind to Christ through personal work, personal service, personal witness.

A striking piece of lay evangelism has been conducted by a negro physician. He was one of only two colored communicants in a Georgia town. Acting as lay reader, under the direction of the white clergyman, he gathered a little congregation. A house has been purchased and made into a chapel. When Bishop Reese last visited the place a mission was organized and twenty people were confirmed.

As we go to press there has arrived from headquarters of the National Commission on Evangelism a number of helpful leaflets, published at cost of \$1.50 per hundred. The Archdeacon has telegraphed for sample copies for the clergy and these will be forwarded immediately upon arrival.

The leaflets include "Suggestions for Prayer," "Suggestions for Private and Family Prayer," "Litany and Prayers," "Right and Wrong Thinking About God"—all in preparation for the Bishops' Crusade.

Several weeks ago the Archdeacon wired for 7000 prayer cards but to date only 450 have been received. These have been distributed among the parishes and the balance will be forwarded as soon as they arrive.



ALL SAINTS' CHURCH, WATSONVILLE
(Story of Celebration in Last Month's Issue)

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The regular monthly meeting of the California Branch of the Woman's Auxiliary was held in Grace Chapel, Monday, November 1, at 2 p. m.

The president opened the meeting with prayer. Twelve branches were represented. The treasurer's report was read and accepted.

A letter was read from Miss Magill about the interesting October meeting of the National Executive Board of the Auxiliary, followed by a letter from Miss Lindley telling of the approaching Bishops' Crusade and how she hoped we would all co-operate in the plans for it. Archdeacon Porter then addressed the meeting on the subject of the crusade and gave detailed plans for the retreats and quiet days to be held on St. Andrew's Day for clergy and laity. This will help the Church to prepare for the actual crusade later and will arouse us to our responsibilities. Letters of thanks were read from Mr. Oberholtzer of Richmond acknowledging the gift of an altar to St. Edmund's, and from Rev. Mr. Thomas for assisting him to travel to Ceylon.

Mrs. Fessenden asked for funds for the Christmas boxes. Mrs. Sherman made a plea for the gold and silver offering being collected throughout the Diocese for the rebuilding of St. Margaret's School for Girls in Tokyo. Every kind of article in the precious metals, whether broken or whole, was asked for—each parish to send its collection to Mrs. H. H. Powell, 1051 Taylor street, before the next diocesan meeting, on December 6. A bag containing \$19 was contributed from St. Clement's, Berkeley, as a part of their gold and silver offering and many branches reported plans for collection.

Mrs. Lance then introduced the speaker of the day, Dr. John Nichols, dean of the Divinity School of St. John's University, Shanghai, who spoke on "The Christian Attitude Toward the Situation in China," somewhat as follows:

Although the Woman's Auxiliary is naturally sympathetic to all foreigners, it is difficult even for them to reach a true point of view toward China at present. We have to visualize a vast country ravaged by conflicting armies, without a stable government—a once-powerful and self-sufficient nation now to a large extent become the property of foreigners, completely humbled by western nations who, with their enormous business enterprises prospering and protected by their own warships, are developing all the resources of China for their own benefit. Bitterness, hatred, revengefulness and cruelty are the logical results there, while the ef-

fect among Christian people here is a deep stirring of sympathy for the wrongs of the Chinese.

But sympathy, without knowledge, is useless and even harmful and we must appreciate the fact that the Chinese can not be granted all that they are clamoring for. We must understand that their misfortunes are due not only to foreign inroads but largely to their own deficiencies as a nation. Racial differences and class differences prevent united thought. Between the coolie class, who can think of nothing but the struggle for existence, and the turbulent student class whose ideas are vague, restless and violent, and the military class, who strive for physical power, there is no meeting ground. Not only is concerted action impossible but it is even difficult to ascertain what conditions exist or to get reliable information on any point, for truth is not considered a virtue in China and trickery is held in high estimation.

Higher ideals are the only salvation for China. The Christian churches, with all their faults, are the recognized centers of ideals and many improvements and changes in modern Chinese life are due to their influence, though often unacknowledged. The Chinese must be educated to see that higher ideals will work—ideals in the family, the community and the State. They look to the Church for such guidance and we can demonstrate to them through our support of the Church the superiority of compassion to cruelty, of patient service to callous indifference and of Christian virtues to self-seeking. We must not only show forth these things to the Chinese but to all foreigners who are in the Orient for purely material gains and with a purely selfish aim. Natural human selfishness must be replaced by the Christian standpoint of service for others and "We who are strong ought to bear the infirmities of the weak—and not to please ourselves."

NAZARETH AND BETHLEHEM

By CATHERINE LEE BATES

Nazareth and Bethlehem,
Bethlehem and Nazareth,
Villages of Syria,
Far away;
Oriental,
Sacramental,
Of the spirit or the seeing,
Of the map or of our being,
Which are they?

Roseleaf flesh of Bethlehem,
Brown young limbs of Nazareth,
Babyhood and boyhood worn
By the Word,
Or indwelling
Glory telling
To our immortality
Secrets that reality
Never heard?



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THE THREE WISE MEN

THE QUEST OF THE CHRIST

By HERBERT H. GOWEN

In the dark night, while all around me sleep,
My questing thoughts go backward through the years,
To find and bring some worthy thing
Shall waken life from out its slumber deep,
Shall scatter lowering clouds of doubts and fears,
And crown Love king.

Taking old forms from tales of days long dead,
Like slow beasts padding softly through the night—
Yet, far or near, I shall descry
Somewhere my Bethelhem—so piloted
By tinkling bells of hope that catch the light
Of star-lit sky.

I know not where my search for Christ shall end—
The kings and priests I question answer not;
Perhaps their will is still to kill—
Perchance He seeks to walk with me as friend,
Or, all unknown, shares the despised one's lot,
Rejected still.

Yet I am sure that I shall know the sign;
My heart shall wake and cry: "This—this is He!"
Him shall I find, however blind
And slow to recognize the hand divine;
He shall His own unfailing witness be—
Him shall I find.

And, oh, what joy the news abroad to spread,
That men from sorrow as from toil who sleep
May hear the song that Heaven's throng
Brings down to earth, and so be comforted
For woes that make strong men like women weep,
And all the wrong.

Then all the dark shall melt into the dawn—
Like jewels of the New Jerusalem,
Earth's streets shall shine with light divine,
And all her rooftops gladden with the morn;
Then every home shall be a Bethlehem
Where Christ is born.

WORLD PEACE WILL CONQUER

Men may fail over and over again to secure a wise and effective internationalism. Leagues and covenants may from time to time be propounded, only to break down in operation through the wilfulness and pettiness of human nature. Those who recommend them and plead for them may for a long time to come seem to be politically impotent and the professional politician may feel himself secure in despising the forces he opposes as things visionary and impracticable. But after every defeat the spirit which is seeking the realization of the doctrine of human brotherhood, just because it is the spirit of Jesus, will rise purified and strengthened to the task before it.—H. H. Gowen, in *The Universal Faith*.

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"True repentance is face about and go forward."

THE KING'S PICTURE

By HELEN B. BOSTWICK

There is in every human being, however ignoble, some hint of perfection; some one place where, as we may fancy, the veil is thin which hides the Divinity behind it.—*Confucian Classics.*

The king from his council chamber
Came weary and sore of heart;
He called for Iliff the painter,
And spake to him thus apart:
"I am sickened with faces ignoble,
Hypocrites, cowards and knaves!
I shall fall to their shrunken measure,
Chief slave in a realm of slaves!

"Paint me a true man's picture,
Gracious and wise and good;
Endowed with the strength of heroes
And the beauty of womanhood.
It shall hang in my inmost chamber,
That thither when I retire,
It may fill my soul with grandeur,
And warm it with sacred fire."

So the artist painted the picture
And hung it in palace hall,
Never one so beautiful
Had adorned the stately wall.
The king, with his head uncovered,
Gazed on it with rapt delight.
Till it suddenly wore strange meaning
And baffled his questioning sight.

For the form was his supplest courtier's
Perfect in every limb;
But the bearing was that of the henchman
Who filled the flagons for him;
The brow was a priest's who pondered
His parchments early and late;
The eye was a wandering minstrel's
Who sang at the palace gate.

The lips, half sad, half mirthful,
With a flitting, tremulous grace—
Were the very lips of a woman
He had seen in the market-place;
But the smile which the face transfigured,
As a rose with its shimmer of dew,
Was the smile of the wife who loved him—
Queen Ethelyn, good and true.

Then, "Learn, O king," said the artist,
"This truth that the picture tells,
How in every form of the human
Some hint of the highest dwells;
How, scanning each living temple
For the place where the veil is thin,
We may gather by beautiful glimpses,
The form of the God within."

"THE KING IS DEAD, LONG LIVE THE KING"

By N. O. LINCOLN

This month brings us to the closing of our yearly book. Have we accomplished anything? Are we farther along the Path? It is interesting to note that the Church's year begins just before the closing of the world's year. The new year (like many new things) brings with it hope and resolution, so if we find ourselves downhearted over the failures of the

past we have the new king with us to lead our lagging hosts to victory.

Let us spend a few moments going over the reign of the dying king. Do you remember the days in which you prayed for poise, and then the sudden trial which came to you and how you were sustained? If so, give thanks. It was a real thing. Do you remember the weeks you let slip by without a close touch with that great power ever ready to help you and how life grew gray and monotonous and you gave way to criticism or jealousy? That was the time in which, as Brother Lawrence says, you "let go the hand of God." Resolve no more to walk alone. He is the great Companion and knows every pitfall on the Path. Have you forgotten the joy which came to you when that loved one did the right thing for which you had prayed? If so, remember again your joy and give thanks for that was a real answer to prayer. Have prosperous days been yours, because you gave thanks and shared what was yours? If so, know that as you keep the law you shall be blest. Has yours been a "lean year?" Look closely into your life and see if you have held a friendly, loving attitude toward the world. If not, swear allegiance now to the king of love and know that love is the key which opens all the doors to abundance. Whatever you bless will increase. Try it on your plants. Try it as you pay out your money. Stop saying, "Everything is so high." Say, rather, "I am thankful I can pay my bills." This is a law, "To bless is to increase." Thank God we live by law.

We may not understand that underneath are the everlasting laws but it is true. A story was told me the other day which illustrates my point. A friend has been in India for many years and during his stay met and grew to know well an adept mystic. This friend said to the mystic one day, "How do you do these marvelous things I have seen you do?" The mystic smiled and said, "They are done by law, a common law, and when one follows the law it is most simple. But your country, with its strange lights, your rushing vehicles without horses—these are terrible things, black magic." We smile. We know they are not magic but that they are also the result of following a law.

Has sickness cast its dark mantle over the joy of life this year? Have you used your God-given sense to keep your body at its best by the right use of God's gifts of food, water, air and rest—and have you daily acknowledged God's life as the life by which you live? Have you kept your mind free of hatred, jealousy and criticism? If not, blame not God. His will for you is health. Therefore, by prayer and action say "Thy will be done."

Have you wakened in the night and worried over that business trouble or that mistake or that family unhappiness and then resolved in your soul's deepest sanctuary that you would do the true thing in your work, correct your error, show only love; and then dropped asleep with an abiding assurance that all things shall work together for good for those who love the law (or the Lord)? If this has ever been your experience, know that you have touched God.

Perhaps all these things have come to you during the reign of the dying king. Let him depart in peace and hail the new year, strong in the strength of Him who said, "Be of good cheer. I will not leave you comfortless."

And know the law that "Whatever your heart and mind dwells upon and loves shall be outpictured in your body and affairs."

PLASTIC SURGERY

We make our own faces. Every person is a plastic surgeon. Our minds and hearts mold the expressions of our faces. The charm of a face is its vivid expressions of intelligence and emotions.

Many of us may be dubious about spirit messages but every man's spirit writes its messages on his own face. An honest eye reveals the inward man. Our facial expressions, wrinkles, habitual bearing of the mouth or chin and the uplifted or downcast position of the head, all betray our inner attitudes, thoughts and feelings.

Joy and unhappiness, hope and discouragement, enthusiasm and indifference, strong purpose and indecision,

(Continued to bottom of next page)

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Don't forget December 10, the day of the Members' Supper, when the members of all the branches in the Diocese will meet at St. Paul's Parish House, Oakland, at 6:30 p. m. First will come a delicious hot supper and then speeches. Each branch is asked to select a member to give a two-minute speech for her branch. After that there will be stunts and games and a general good time. We want the supper this year to be bigger and better than ever before.

Foremost in our minds during this Advent season are the preparations for the Bishops' Crusade. The Bishop and his committee have made a very strong appeal to all Church organizations to take a vital part in this inspiring crusade. Letters are soon to go out from the committee to all branch presidents, telling how we as individuals and as a society may help. The diocesan president again wishes to emphasize the importance of this and to urge that we all work together to make it a great success and by our example to lead others to join the crusade.

Those who met Miss Aileen Renison, the provincial field secretary, during the two weeks she spent in this Diocese last month, will be interested to hear that she was married on November 24. Miss Renison won the hearts of all who met her and we all join in wishing her great happiness. Her resignation is a great loss to the society for during her year or more of active service she has been a great help in solving branch problems and in encouraging and inspiring with enthusiasm both associates and members.

During her visit here she visited many branches. At All Souls, Berkeley, she attended a meeting of members and associates. At Incarnation she talked to the associates. At St. Peter's, Oakland, she met with the associates and mem-

all are molded into the face by the subtle plastic surgeon, self. Good features are attractive, but there is a permanent charm in good expression which comes from right feeling and thinking. Nature never made anyone so unattractive that he or she could not become beautiful to others through the power of inward personal charm. Neither did nature ever make anyone so beautiful that the charm of beauty could shine in spite of ugliness of disposition. We make our own faces but we make them from the inside.—Cedar Rapids, Iowa, Gazette.

bers. She conferred with the president of St. Luke's, San Francisco. She addressed the associates of the Marin County branches and the Richmond Branch and she met both associates and members of the Lodge Branch.

During the second week of her stay Miss Renison and Miss Beans visited many of the out-of-town branches. In San Jose they attended a special meeting of associates and members. At Palo Alto Miss Renison met the associates and also gave a talk to the Guild. In Pacific Grove there was a special meeting of associates and members.

The last two days of the week were spent in San Luis Obispo. This branch is the farthest away of any branch in the Diocese and although only a year and a half old is growing rapidly and is already one of our largest. It is extremely well-organized, there being several different groups within the branch. The meetings for Miss Beans and Miss Renison were wonderfully planned. The evening they arrived there was a general meeting in the church, with all the groups present, and both Miss Beans and Miss Renison spoke. The next morning there was a two-hour conference with associates, followed by a delightful luncheon in the parish house. At 4:00 p. m. Miss Renison had a conference with the junior high group and at the same time Miss Beans—in the absence of Mrs. Gresham, diocesan head of candidates—met the group of little candidates, twenty in all, ranging from six or younger to eleven years. That evening there was a meeting of the senior high and senior groups and Miss Renison spoke again.

A colored cook came home after midnight from a revival meeting shouting at the top of her voice. Her employer, letting her in, said: "Aunt Mandy, this is all foolishness. Religion shouldn't be so noisy. Tell that preacher of yours to give a sermon on the building of King Solomon's temple, which arose without even the sound of a hammer. And remember that real religion is quiet and peaceful." "Lawd, honey," answered Aunt Mandy, "Us ain't aiming to build no temple yit. We is jes' blatin' now."—Everybody's Magazine.

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DAUGHTERS OF THE KING

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Second Vice-President—(Convocation of Oakland)—Mrs. George E. Robinson, 836 Contra Costa Avenue, Berkeley. (St. Mark's Church, Martha Chapter.)

Third Vice-President—(Convocation of San Jose)—Mrs. C. V. Heegaard, 130 Griffith Avenue San Mateo. (St. Matthew's Chapter.)

Recording Secretary—Mrs. R. W. Hill, 1380 Filbert Street, San Francisco. (Risen Life Chapter, St. John the Evangelist Church.)

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Corresponding Secretary—Mrs. Mary T. Gamase, 3010 Pierce Street (Grace Cathedral Chapter.)

Diocesan Secretary and Correspondent "The Royal Cross" and The Pacific Churchman—Mrs. W. C. Morrow, 2245 Larkin Street. (St. Luke's Chapter.)

By MRS. W. C. MORROW

The autumn meeting of the Diocesan Assembly of The Daughters of the King was held at the pretty little Church of the Incarnation on Nineteenth Avenue, San Francisco, October 30. The service opened with the celebration of the Holy Eucharist, the Rev. Williston M. Ford, the rector, being celebrant. A short address preceded the celebration, the rector taking as his topic "Brevity." He stressed the need of brevity and admonished the members of the order to adhere to brevity in the business meetings and in the conduct of affairs. There were those present who agreed with him on his subject. Long sermons and long talks are not always edifying and often could be shortened, with more telling effect.

After the service the visiting members were escorted to the spacious guild rooms below and were conducted to tables decked with autumn foliage and the russet tints of autumn flowers. Mr. Ford said grace and a basket luncheon supplemented with tea, coffee and a salad was enjoyed. The members of Incarnation Chapter were the hostesses and a warm welcome was given to all present. A kindlier feeling was engendered and a friendly spirit prevailed. This was marked throughout the business session which followed. Mrs. S. L. Abbot, the diocesan president, presided in her usual gracious manner, and the rector said the opening sentences of the prayer of the order, all present joining him.

The meeting then followed in orderly sequence. Reports of the various chapters were given. Dr. Elisabeth B. Christiansen, first vice-president of the San Francisco Convocation, gave a concise but comprehensive account of the work of the order under her jurisdiction. It was full and complete and covered the ground in an interesting manner. She spoke of the work of the Relief Home, St. Luke's Chapter having a devoted member who is regular and faithful in attendance there—Mrs. Sarah B. Daniels, who also is a faithful worker in the Chinese Mission in Oakland. Dr. Christiansen stressed the need for workers in the Canon Kip Clinic. Bandages and supplies are constantly needed. She told of the visits to the Old Ladies' Home and other organizations, where visitors are gladly welcomed. She told of the work of The Daughters of the King in collecting garments for the Needlework Guild, where new garments are distributed to the needy poor and to various institutions. To the uninitiated, the work of collecting the garments may not seem difficult, but it is no easy task to assume the responsibility of gathering together the necessary number of new and sensible articles. The various activities of all of the members of the San Francisco Convocation was spoken of and much credit given to those who responded to the call.

Mrs. C. V. Heegaard, third vice-president of the San Jose Convocation, modestly stated that she did not know that she was required to make a report, but nevertheless she told of the work and responded bravely to the demand that she speak anyway. For an unprepared report, cleverly given, one wondered what more she might have said if a report had been prepared. Surely everyone present saw that splendid work had been done under her management. She has

been ably seconded by Miss Lupita Borel, who is ever ready with her car to take Mrs. Heegaard some of the magnificent distances she has had to traverse in order to visit outlying districts. Mrs. Heegaard during her term of office has visited every chapter of the San Jose Convocation, except Santa Cruz and she confessed ignorance that that was in her jurisdiction. She reported the forming of St. Catherine's Chapter under the direction of Miss Eleanor M. Peters of St. Matthew's Chapter. Eleven members compose this junior chapter—a splendid showing in these days when young people are inclined more to pleasure than serious things. The girls of St. Catherine's are regular in attendance and under the capable leadership of Miss Peters are doing systematic work and learning what will be useful to them as they grow into womanhood and take up the serious work of those who have preceded them. Mrs. Heegaard said that another junior chapter, under the able direction of Miss Borel, is under way. The young girls live in what is known as Homestead, where Grace Chapel is situated, and are undergoing probation. This is a wonderful accomplishment, for there is a large field down the Peninsula and earnest workers are needed. It is worthy of comment that these young girls are willing to take up serious work when many innocent forms of amusement are open to them. Truly, they have chosen the better part.

Another modest "Martha" was Mrs. George E. Robinson of the Oakland Convocation, second vice-president. Her report was a verbal one, but she succeeded in giving an insight into the work in Berkeley, Oakland and Fruitvale. All of these chapters are engaged in doing the work of the Master. Some of them are hampered by lack of co-operation, some having no permanent rector, but they make up for handicaps by renewed zeal and hard work. Unfortunately, Ruth Chapter of All Soul's Church, Berkeley, was not represented, nor was Trinity Chapter, Oakland, but good news filtered in of work that was being done by the members.

Mrs. C. W. Hollis motored up from her home in Carmel and was cordially welcomed. It was by accident she heard of the meeting and as nothing is too much trouble for this valiant little woman she made an unexpected appearance. She is as energetic as of yore and as full of good works. She has the vim of a lightning conductor and enlivened the meeting. Miss Prevost, who attained the age of 100 years in February, but who is very feeble, was spoken of very affectionately. Her long and eventful life has been full of good works.

Mrs. De Gear sent a message to the effect that a number of women at the Relief Home were desirous of becoming Daughters of the King and it was made possible for them to have a chapter. Various chapters offered to give contributions monthly in order that the chapter of old people might conform. It was touching to know that a great longing to be affiliated with the order was to be a reality to those shut-ins.

It was regretted that some of those who had been present last year were unable to be in attendance—Mrs. Mardon D. Wilson, affectionately regarded by all, was not well enough; nor was that other saintly Daughter, Mrs. D. O. Kelley. Nevertheless it was gratifying to know that all who were absent were not ill, but for some good reason were unable to attend.

The aftermath of the conference at Asilomar was a topic of much interest and mention was made of the far-lying results of the gathering together of The Daughters of the King and the good that had been done.

The election of officers resulted in the retention of the officers who had served the year before. Indeed, all of the incumbents were re-elected by acclamation.

A tribute was paid to Miss Harvard, a faithful member of Holy Innocents Church and a devoted Daughter of the King for many years. All stood for a moment in silent recognition, as Miss Harvard entered into life eternal only a short time ago.

A standing vote in acknowledgment of the members of Incarnation Chapter for their gracious hospitality and their warm welcome. Thanks were given them and to the rector and his wife for the very pleasant afternoon and the facilities given for a successful business meeting.

What Is the Church's Program?

"What Is the Church's Program?" was the question asked by the Rev. L. H. Miller, rector of St. Clement's Church, Berkeley, in his sermon at the meeting of the Convocation of Oakland at Trinity Church, Hayward, an account of which appears elsewhere in this issue. He took for his text the words of our Lord in the fourth chapter of St. John's Gospel, the thirty-fifth verse: "Lift up your eyes and look on the fields for they are white already to the harvest." He pointed out how these words must have seemed absurd to the disciples, who were then in Samaria, where it was, as they thought, impossible for any Jew to reap a spiritual harvest, as "the Jews have no dealings with the Samaritans." However, Jesus was always seeing opportunities where others saw only obstacles. Under the most adverse circumstances, where others could only throw stones of criticism, He grasped opportunities to help and cheer. Even in the hour of His apparent defeat, He helped a thief on the cross. When all seemed lost He challenged His disciples to go into all the world and teach and preach to every nation. They had but to lift up their eyes and grasp the opportunities before them and, by the power of God, the humanly impossible became the actual. It is inevitable that a materialistic age should be pessimistic, should give way to a philosophy of despair, for materialism leads up a blind alley and can only cry with that great pessimist of the Bible: "Vanity, vanity, all is vanity." Yet more and more we are seeing the nemesis of materialism; we are seeing that the future depends not on science, but on the right use of science, on right ideals and attitudes, on character. We are seeing that education is not the development of muscle-power or brain-power but character-power. The ultimate foundations of life, of civilization, are sound character, spirit; are spiritual foundations. And the problem is confronting us, "How can we train character, how can we develop right attitudes?" As men ask those questions it is inevitable that they should turn to the greatest character-training agency in the world, the Church. In that awakening to the necessity of character-training the Church faces its greatest opportunity since the days when the Apostles went forth in the Roman Empire, for it is a spiritual awakening that is taking place all over our nation today, a recognition that the ultimate foundations of our life are spiritual.

However, the opportunity raises the problem whether the Church is prepared, whether it is equipped and organized with an effective program—a program that can make an effective contribution to the solution of the problem.

In this connection, since we are especially interested in the rural work of the Church today, it is interesting to note the valuable contribution that those interested in rural work can make to the Church. It is well to remember that Christianity started as a rural movement and met its first great rejection in the city. Its message was in rural terms—seed-time and harvest, wheat and tares. Its first program was in those terms—the seed was planted and nurtured until it should bear good fruit. Then, as the Church went forth into the cities of the empire, the program changed. It became institutionalized, "commercialized" (the term is used without stigma), until we come to the day when we are told that we are "selling" religion. But our task is not that of the salesman; our program is not a "selling" program. Christian character is not a thing to be sold; it is a thing to be grown. It is the product not of high-powered salesmanship but of correct and effective nurture, of methods familiar to those among whom the Gospel was first preached—"first the blade, then the ear, after that the full corn in the ear." In other words, the program that the Church needs, the program that will meet the opportunity which we find today in the great interest in character-training, is an educational program in every department of the Church's life. Those interested in the rural task of the Church can make an invaluable contribution to the life of the whole Church if they will arouse the Church to the necessity of that program so that we may reap a great harvest for our Lord and for His Christ.



REV. D. G. WU AND MRS. WU

A SAN FRANCISCO CHINESE MISSION

The Church tourist in San Francisco visits the lofty and beautiful site of the Cathedral, looks at the views across the city and bay and then trips carefully down the dizzying, steep hill of Clay street to Chinatown. Just before he turns the corner on to Chinatown's main thoroughfare he should stop to visit the modest and neat little red brick building with a cross on it, and the adjoining playground, for it is the Chinese Episcopal Church and school, the True Sunshine Mission. We may be proud of the work being done among the Chinese under the care of the Chinese priest, Rev. Mr. Wu. In San Francisco, in addition to the regular services of the Church, a day school is conducted for Chinese women and children. There is also a night school for Chinese men which is the largest of its kind in the city. The congregation is increasing in numbers and has a high percentage of men. Mr. Wu has a position of leadership among his fellow countrymen. The people do their part in responding to any special needs that arise. Across the bay, in Oakland, Mr. Wu is assisted by two Chinese teachers. The young people of the Oakland mission recently renovated the interior of their building.—*National Publicity Notes.*

THE LETTER AND THE SPIRIT

Today we are paying a little too much attention to the letter. There is need for a more daring spirit which will send us on into new and untried methods and experiences. The Church pauses and consults the past a little too much; we need to go apart from the busy whirl of life and listen to the voice of the Spirit and have the courage to adventure.

Religion and business are doing somewhat the same thing, laying emphasis on methods, rather than ends. We need to have our vision of the ends of life clarified and made more compelling. Organization has robbed us of individual responsibility and the sense of individual usefulness, and this creates strange outbreaks on the part of many people to satisfy their suppressed individuality.

We need to open wide the doors of our souls and let the wind of the Spirit blow through. We need a real conversion, a real turning to the vision of God as it is in Christ for the souls of men. We need to understand His waiting for us, His belief in us, His love for us.—*Bishop Bennett in The Duluth Churchman.*

The Urge of the Inner Life

By REV. WILLIAM M. BOURS

St. Mark records an instance of The Urge of the Inner Life in Christ's Human Nature as follows: "The apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while. . . . And they departed into a desert place. . . . And the people saw them departing. . . . and came together unto him. . . . And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

The faculties that pertain to the inner man may be designated as those relating to the perceptive, the affectional and the volitional powers of the mind. The affectional phases of human mentality include the impulses, the emotions and the sentiments, as stirred by the perceptive faculties and as modified or made effective in attitude or in actional response by the volitional faculties. The representative powers in the three general phases of mental life—perception, affection and volition—are respectively reason, love and conscience, which constitute faculties of the spiritual nature of man. The normal urge of the inner life, therefore, constitutes the power to incite a response suitable as a reaction to environmental influences.

The accounts by the Evangelists, Matthew, Mark, Luke and John, disclose, in Christ's social contacts, the emotions that are by a pioneer in psychological investigation, Dr. Edward B. Titchener, declared to be "important in everyday life, those that every man is called upon to face in the natural course of life." Accordingly, not to particularize occasions, Jesus Christ registered, in His responses, in attitudes, words and works, to what occurred in the manifold experiences incident to His ministry: indignation, anger, rebuke, compassion, gentleness, meekness, love, gladness, joy, grief, sorrow, disappointment, agony, amazement, wonderment, faith, peace, prudence, silence and forbearance.

A consideration of the contextual settings of these various emotions, as manifested in the Human Nature of the Christ, will lead to a discovery of the similarity in those particulars, of the evangelical data to the findings of human psychology.

In St. Paul's specifications of "the fruit of the Spirit" may be seen the results of the human emotions, by the help of divine grace reacting according to the example of Jesus Christ. Stated specifically, love and joy become the *love* and *joy* incident to purity of heart; *peace*, among other benedictions, is the result of a casting out of fear, jealousy, hatred, lust and all other reactions of destructive tendencies; *long-suffering* corresponds to a spirit of subjection in respect to others as *temperance* is subjection of desires in respect to one's self; tenderness becomes *gentleness*; benevolent affection, *goodness*; hope, which endures, grows into that fidelity, which is a characteristic of *faith* and a generally sympathetic attitude toward others merges into that *meekness*, which "inherits the earth." In other words, those phases of mentality due to the sanctification of the ordinary human emotions and characterized by St. Paul as "the fruit of the Spirit" are answerable to Christ's Human Emotions, which are revealed in the gospel as the perfection of reaction to environmental influences. Moreover, the dominance of those emotions designated "the fruit of the Spirit" gives all the other human emotions their normal spiritual values as being agreeable to reason, love and conscience. For example: "Be ye *angry* and sin not," "*Hate* the evil," "*Weep* with them that weep," "*Covet* earnestly the best gifts," and, as St. Paul wrote to the Corinthians, "I am *jealous* over you with godly jealousy."

Among the exercises generally available for the healing of human maladies, a dominating curative agency is "the fruit of the Spirit," which is inclusive of a *state of mind* normally conducive to certain phases of physical welfare. For example, *temperance* overcomes habits subversive of hygienic organic functioning; *peace* eliminates sources of irritability that disturb physical as well as mental equipoise; *faith* is favorable to the conservation of vitality.



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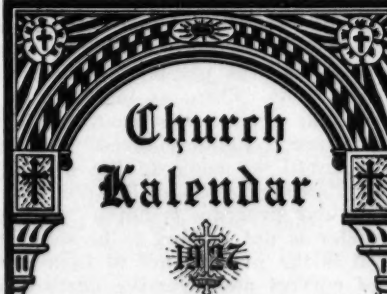
Stars in a clear, cool sky aglowing,
Over a desert land;
And quiet winds from the west ablowing
Spirals of shifting sand.
One brightest star, like a crystal showing,
A beacon burning fair;
And one breeze, from a manger blowing,
A sweet, kine-scented air.

Magii across gray wastes ariding,
Following that clear Star,
Their quest a prince, in pomp abiding,
His kingdom stretching far.
Little they think that a stall is hiding
A majesty so meek,
As, Star led, from the wilderness riding,
A sovereign's son they seek.

Here at the place where a babe is lying—
Here, o'er a cattle shed—
Pauses the Star, with its glory dying
As dawn creeps overhead.
Enter the Sages. A wee, weak crying
Tells that a Child is born.
They kneel with their gifts where the King is lying—
Behold! It is Christmas morn!

—L. B. T.

Archdeacon Cheetham, in the Introduction to his History of the Early Church, says: "The proper task and constant effort of the Church is, to realize in itself the life of Christ and to maintain His Truth; and again to bring all the world within the influence of Christian Life and Christian Truth." Generalization on the repetitive annals of ecclesiastical history warrants the assertion that, though *the triune power* in spirituality, native to *the three-fold urge* in reason, love and conscience, the Inner Life, made devotional by habits of *Christian prayer*, tends eventually, in response to divine direction, to the *institutionalizing* of one's spiritual energies along the lines of historic Christianity.



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Bishop Wing Acknowledges Gifts

In a letter to the diocesan treasurer, Mr. F. M. Lee, Bishop Wing of South Florida acknowledges the donations from the Diocese of California for the sufferers from the recent calamity:

Mr. Frederick M. Lee,
Treasurer Diocese of California.
San Francisco, California.

My Dear Mr. Lee: Your letter of October 11 has been forwarded to me by the Rt. Rev. Frank A. Juhan, D. D. of Florida. The reason Bishop Juhan sent the money to me was that the entire damage wrought by the storm was in that section of the State which is comprehended within the boundaries of the South Florida.

Please let me express to you and through you to the congregations donating this money our sincere gratitude.

Our losses were very severe and our only hope of rehabilitation is through the generosity of our fellow churchmen throughout the country. Your offering cheers and heartens us.

Yours very gratefully,
JOHN D. WING,
Bishop Coadjutor of South Florida.

The amounts remitted through the treasurer of the Diocese were: Grace Cathedral, \$312.76; St. Luke's, San Francisco, \$167.25; Bishop Parsons, \$50; St. Mary the Virgin, San Francisco, \$25; St. Stephen's, San Luis Obispo, \$17.65. Total, \$572.66.

Florida Bishops Appeal for Help

The Rt. Rev. Edward L. Parsons, D. D.,
San Francisco, California.

Reverend and Dear Brother: We have been authorized by the National Council to make an appeal to the general Church for gifts aggregating \$50,000, wherewith to restore the ruined churches and rectories in the Diocese of South Florida. We know of no better way of making such appeal than by writing to our brother bishops. Can you bring this matter to the attention of the people of your Diocese, with your endorsement of our request for aid?

We sorely need that aid and need it at once, for every day adds to the ruin of the partially-damaged buildings.

Should the amount contributed for our relief exceed the damage which has been done we pledge ourselves to return all in excess of \$50,000 to the National Council for their use in future similar emergencies.

Faithfully yours,
CAMERON MANN,
Bishop of South Florida.
JOHN D. WING,
Bishop Coadjutor of South Florida.

A PRAYER

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit propped with power,
Make as simple as a flower.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under the shady oak at noon;
Beetle, on his mission bent,
Tarrys off that cooling tent.

Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest.
On the way, and be their best.
—Edwin Markham,

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Bishop of London Makes Splendid Impression

The visit of the Bishop of London to the Diocese was an outstanding event in its religious and social life. Arriving on Tuesday, November 9, he was entertained at the Hillsborough home of Mr. William H. Crocker.

On Wednesday the Bishop spoke in the beautiful Stanford Chapel, which was crowded with students, on the subject, "Why I Am a Christian," and made a deep impression upon his hearers.

Bishop Ingram spoke at the Armistice Day celebration at the University of California on the contribution of the British nation and the United States to the cause of world peace.

At the Commonwealth Club luncheon at the Palace Hotel on Friday, the Bishop pleased the large group present with his happy speech which was of a general nature, commenting with wit and wisdom on several topics of the day.

On Friday afternoon Bishop and Mrs. Parsons gave a reception to Bishop Ingram, at which the clergy and members of the Standing Committee and the Council and their wives were present.

On Friday evening Grace Cathedral was packed to the doors an hour before the services began. After the brief opening service Dean Gresham extended a word of welcome in behalf of the Cathedral and paid a warm tribute to the contribution of Bishop Ingram to the Church at large, through his books. Bishop Parsons then extended a gracious welcome to Bishop Ingram, in behalf of the Diocese of California, and assured his lordship of the best wishes and prayers of the Diocese for a happy and safe journey.

Bishop Ingram gave a simple and impressive address on the subject of "The Nearness of God." We are all deeply indebted to the Bishop of London for his fine contribution of spirituality and Christian sincerity and for the stimulus which he gave to the cause of international peace and good will.

WE SEEK THE PRINCE OF PEACE

We are thy youth, America!
We hear the charges which you bring against us.

We have no dreams?
What dreams have you save wealth and power?
We dream of peace—
We who have fought our nation's war
Because we thought we fought for peace;
Our life's blood lies in France.
And you! You manufacture bombs,
Build fleets and cultivate dread germs,
And turn your back on international will.
While we—we dream of peace.

We have no God?
Where is your God?
In worn-out creeds, in ancient forms
In pomp and show, and smug complacency?
One says, "This is the way;" another, "This."
We are not seeking ways nor forms nor creeds.
We seek the Prince of Peace.
We can not find Him in contending faiths;
We seek Him in your lives!

We are thy youth, America!
How have you lived to show us God?
What will you do to make our dreams come true?
—Fleta B. Gonso, in the *Christian Century*.

About 500 Seminole Indians living on the east and west coasts of Florida lost their little homes in the September hurricane. A representative of the Government Indian Bureau found that no lives had been lost, but the Indians were in need of relief. The department authorized the expenditure of \$6000 to reconstruct the small homes, the Indians agreeing to do the work at half pay after being furnished with the lumber by the Government.—*Indian Rights Association*.

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A CAROL

By ALFRED NOYES

Sing you in the dark sky,
Or sing you in the snow,
With stars in your lanthorns
That swing as you go?

Gloria, gloria;
In excelsis, gloria!
Sing you of the world's Light
That died so long ago?

Through the darkened window
Steals the lesser light,
Sing you but as waits may,
Or angels in the height:
Gloria, gloria;
In excelsis, gloria!
Yet the eternal splendor
Is folded in our night.

Come you through the ages,
Across the world's flow,
Through the mind's dominions,
Or trudging through the snow,—
Gloria, gloria;
In excelsis, gloria!
In our souls He hideth,
As long and long ago.

"No school because of lions." This was the entry in the school register in a village on Lake Nyassa early this year. When the misionary from the Universities Mission came to visit he found that a lion had taken eighteen people in two months, in some cases climbing on to the little thatched houses and breaking in. At one station the whole village took refuge in the Christian teacher's house.

One cold Sunday morning fifteen people came to service in a certain church. During the service the church caught fire. The news spread that the church was burning and scores of people rushed to the scene and stood up for two hours in snow a foot deep, in zero weather, to watch the church burn.

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THE HEART OF THE CHRISTMAS STORY

Through Christianity we have the certainty of spiritual possessions, of which no external loss, sad or disappointing as it may be, can rob us. Thank God for this leavening of human life—even unperceived, as it often is—by the Gospel of the supremacy of love. It is this which makes the world keep Christmas. Too often, of course, emphasis upon mere material good cheer, or worse, the conventional exchange of gifts without good will, degrades the idea of Christmas. But in spite of itself, as it were, Christmas does shake even the world out of its worldliness.

Another writer, better known to the older generation than the rising one, George McDonald, says something like this in one of his novels: "If Christmas means anything, it means the worship of God and not Mammon, of spirit and not matter, of love and not power."

For—as Christians know—the Divine Child came to the world because of God's tender love towards mankind. Therefore, let us translate this knowledge into practice, and make love supreme. Of course, there is darkness in the world but the light of God's love shineth in the darkness and the darkness overcame it not.

Let us believe in Love, this Christmas! Let us be glad for any faint glimmerings of the triumph of love over selfishness that Christmastide shows in the world around us. And when we glorify God, as Christians ought, for His wondrous gift in His Son made man, let us make our creed vital, embody it in flesh, by the simple acts of earthly kindness for which manifold opportunities abound. So let everybody keep Christmas! And learn more of its reach and glory, by learning more of love!—*Bishop Benjamin Brewster.*

Notes From the Church Book Shop

(In the Church Divinity School, 1051 Taylor street; to the right of the entrance)

Subscriptions received for all Church Papers: *The Living Church, The New York Churchman, Spirit of Missions, Alaska Churchman*; also *Ladies' Home Journal, Saturday Evening Post, Country Gentleman* and other periodicals.

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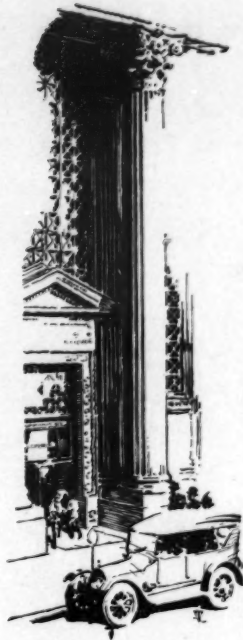
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A limited general hospital of 200 beds, admitting all classes of patients except those suffering from communicable or mental diseases. Organized in 1871 under the auspices of the Episcopal Church. It is operated by a Board of Directors representing the Church authorities, with a Chief Executive Officer and professional staff.

ACCREDITED FOR INTERN TRAINING BY
THE AMERICAN MEDICAL ASSOCIATION

Modern deep X-ray therapy and all forms of Physiotherapy.

Thank offerings for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

The offering at the morning service on the Sunday nearest Saint Luke's Day (October 18) is added to the Fund.

TRAINING SCHOOL FOR NURSES

THE ONLY PROTESTANT CHURCH HOSPITAL IN
NORTHERN CALIFORNIA